

551 On first thought it might be imagined that the application of the same name to so many people would cause great confusion. As a matter of fact, however, in a village of, say, 20 families, there could have been a maximum of only 40 having the same name. Taking into account deaths and departures, the number was greatly diminished. Moreover, as in general only relations or close friends were addressed in this way, strangers commonly being addressed by their nicknames, the seeming danger of confusion is almost entirely obviated. In those cases, however, in which confusion might result a nickname, or sometimes a clan name, was added to the birth name when speaking of an individual.

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553 Naming feast.—The clan name was generally bestowed on a child at a special feast held for the purpose or at any feast that happened to be given within a reasonable time after its birth. The bestowal of the clan name was not infrequently delayed by a father's inability to gather the requisite amount of food to be presented to the old man who was to select the name. Occasionally it even happened that a father under such conditions permitted the relatives of his wife to bestow a name on a child, which of course was a name from its mother's clan. The author has personal knowledge of a case in which the first child of a man had a name belonging to his mother's clan while the other children had names belonging to their father's clan. When questioned, the man said that at the time of the birth of his eldest child he was too poor to pay for the honor of having his child receive a name and that he had allowed his wife's relatives to give it a name. When his other children were born, however, as he was in better condition financially he had been able to name them in the usual way. Although a child, irrespective of his individual name, always belonged to his father's clan, there seemed to exist a feeling that a person having a name not taken from his own clan was more or less incomplete. A person possessing no clan name was regarded as having low social standing.

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597 When a child was adopted it retained its former birth name and clan name.

601 Relationship terms.—The system of relationship terms used by the Winnebago is as follows:

MALE TERMS OF ADDRESS

- Teok'a, p. and m. grandfather (direct address).
- Ri'trok'e, p. and m. grandfather and father-in-law.
- K'u'ntpk'a, p. and m. grandmother (direct address).
- Ilik'rok'e, p. and m. grandmother and mother-in-law.
- Dja'dji, father (direct address).

* Abbreviations: p., personal; m., maternal; br., brother, or, sister.

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K'ik'arsiniga	Licks herself.
Ma'k'ahoradiga	Roams under the earth.
Ma'kerowiga	
Kelamiga	Sits solidly attached.
Ma'k'arudjowiga	Her earth she spreads out.
Tciagamiga	Walks as a white house.
Si'ihimaniwiga	Cold walking woman.
Pa'ne'wiga	Coming white.
Wa'k'ish'iga	Lone man.
Wa'ut'x'owoniga	Small attendant.
Hominankpiga	Sits good as she comes.
Na'mwahigiga	He who brings something in his mouth.
K'ishiyungigiga	Fighting prince.
Mog'ogomish'iga	Low in the middle of the earth.
Wa'xur'umawigiga	Moves along as she walks.
Wa'kt'iga	Green man.
Hihina'iga	Comes out.
P'igh'ik'uga	Fixes himself.

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CLAN NAMES

FIRST FOUR GIVEN IN EACH CLAN

Although it has been discontinued for some time, the Winnebago claim that in former times it was customary to assign definite names to the first four children born in each clan. In all probability this custom extended not only to the fourth but even to the sixth child, as lists were obtained that gave six names. This would correspond to the fixed number of birth names. No significance need be attached to the exact number, as it was intended beyond any doubt to cover the number of children generally born within one family. Within these limits, then, the names were fixed, at least theoretically.

First four names of Thunderbird clan; informant, member of clan:

First. Nan'ozok'a	Hanging bough of tree.
Second. Na'ija'iga	Lighting the tree.
Na'iwagigiga	Broken tree top.
Han'icnan'igiga	All heard it.

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First four names of Thunderbird clan; informant, member of Warrior clan:

First. Hop'iga	God's one.
Second. Wa'udjiriga	Makes noise as he comes.
Third. Wa'andjamaiga	Thunder walker.
Wa'andjahunga	Thunder chief.

Informant, member of Thunderbird clan:

First. Wa'andjahunga	Thunder chief (male).
Second. Ma'djidiga	He who alights on the earth (male).
First. Hek'awawigiga	Darkness (female).
Second. Na'nanawigiga	Bends (weighs) the tree down (female).

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seems occasionally to have been extended to three or four clans. Most informants gave these groups in such a manner that the "friendship" relation was not postulated between clans belonging to different divisions; although one individual postulated them just on this basis, i.e., Thunderbird—Bear, Warrior—Wolf, etc. There can, however, be no doubt that the prevalent arrangement is: Thunderbird—Warrior; Eagle—Pigeon; Bear—Wolf; Buffalo—Water-spirit; Elk—Deer; Snake—Fish. Most informants do not claim any pairing for the Snake, while some associate it in a threefold grouping with the Buffalo and Water-spirit. The four clans of the *waggeregi* are generally united in a fourfold group of "friend," although some divide them into Thunderbird—Warrior and Eagle—Pigeon. 614
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Under the term "friend clan" is included the idea of mutual service. This becomes especially marked on two occasions; first, when a member of one clan visits his "friend-clan," and second, when an injustice has been done a member of the "friend-clan." On the former occasion every possible privilege is extended to him, even to his occupying the seat and bed of the host. There is no indication of "wife borrowing," however. On the latter occasion, the "friend-clan" will seek to revenge the injustice just as if the wrong had been done one of its own members. The respect shown by one clan to its "friend-clan" is again apparent at the "naming" feast. There he may be called upon to give the dog names for an individual of the clan with which he is associated, and, at times, to lend one of his clan names to the latter. 614
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The relation of "*hitak'oro*" or "friend-clan" is strictly analogous to that which exists between two individuals who are *hitak'oro* to each other. It is one of the characteristic traits of Siouan culture that two individuals often form a strong inextricable friendship. Not only are they always together, but the death of one on the warpath involves that of the other. The same intimate relationship seems to exist between an uncle (*hidek'*) and his nephews (*hitcege*). There is, however, one fundamental difference between such relations as that existing between the *hidek'* and *hitcege*, the members of the family group, and the members of the same clan, on the one hand, and the in- 614
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Crashing Thunder

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give to his relatives. Then they would not feel so unhappy and lonesome.

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Now in our clan whenever a child was to be named it was my father who did it. That right he now transmitted to my brother.

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Earthmaker, in the beginning, sent four men from above and when they came to this earth everything that happened to them was utilized in making proper names. This is what our father told us. As they had come from above so from that fact has originated a name *Comes-from-above*; and since they came like spirits we have a name *Spirit-man*. When they came, there was a drizzling rain and hence the names *Walking-in-mist*, *Comes-in-mist*, *Drizzling-rain*. It is said that when they came to *Within-lake* they alighted upon a small shrub and hence the name *Bends-the-shrub*; and since they alighted on an oak tree, the name *Oak-tree*. Since our ancestors came with the thunderbirds we have a name *Thunderbird* and since these are the animals who cause thunder, we have the name *He-who-thunders*. Similarly we have *Walks-with-a-mighty-tread*, *Shakes-the-earth-down-with-his-force*, *Comes-with-wind-and-hail*, *Flashes-in-every-direction*, *Only-a-flash-of-lightning*, *Streak-of-lightning*, *Walks-in-the-clouds*, *He-who-has-long-wings*, *Strikes-the-tree*.

Now the thunderbirds come with terrible thunder-crashes. Everything on the earth, animals, plants, everything, is deluged with rain. Terrible thunder-crashes resound everywhere. From all this a name is derived and that is my name—*Crashing Thunder*.

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